

a chief of more or less influence, according to his energy and ambition, 171
and possessing its pajé or medicine man, who fosters its superstitions ; 181
but they are much more idle and debauched than other Indians belong-
ing to the superior tribes. They are not so warlike and loyal as the
Mundurucús, although resembling them in many respects, nor have they
the slender figures, dignified mien, and gentle disposition of the Passés ;
there are, however, no trenchant points of difference to distinguish them
from these highest of all the tribes. Both men and women are tattooed, 304
the pattern being sometimes a scroll on each cheek, but generally rows
of short straight lines on the face. Most of the older people wear brace- 301
lets, anklets, and garters of tapir-hide or tough bark ; in their homes they 291
wear no other dress except on festival days, when they ornament them-
selves with feathers or masked cloaks made of the inner bark of a tree.
They were very shy when I made my first visits to their habitations in
the forest, all scampering off to the thicket when I approached, but on 609
subsequent days they became more familiar, and I found them a harm-
less, good-natured people.

A great part of the horde living at the first Maloca or village dwell in 342
a common habitation, a large oblong hut built and arranged inside with
such a disregard of all symmetry, that it appeared as though erected 621
by a number of hands, each working independently, stretching a raft-
er or fitting in a piece of thatch, without reference to what his fellow-
labourers were doing. The walls as well as the roof are covered with
thatch of palm-leaves ; each piece consisting of leaflets plaited and
attached in a row to a lath many feet in length. Strong upright posts
support the roof, hammocks being slung between them, leaving a free
space for passage and for fires in the middle, and on one side is an elevated
stage (*girao*) overhead, formed of split palm-stems. The Tucúnas excel 323
most of the other tribes in the manufacture of pottery. They make 415
broad-mouthed jars, for Tucupí sauce, caysúma or mandioca beer,
capable of holding twenty or more gallons, ornamenting them outside
with crossed diagonal streaks of various colours. These jars, with cook-
ing-pots, smaller jars for holding water, blow-pipes, quivers, matrif bags * 352
full of small articles, baskets, skins of animals, and so forth, form the
principal part of the furniture of their huts, both large and small. The
dead bodies of their chiefs are interred, the knees doubled up, in large 766
jars under the floors of their huts.

The semi-religious dances and drinking bouts usual amongst the 273
settled tribes of Amazonian Indians are indulged in to greater excess 335
by the Tucúnas than they are by most other tribes. The Juruparí or 776
Demon is the only superior being they have any conception of, and his
name is mixed up with all their ceremonies, but it is difficult to ascertain
what they consider to be his attributes. He seems to be believed in
simply as a mischievous imp, who is at the bottom of all those mishaps

* These bags are formed of remarkably neat twine made of Bromelia fibres 286
elaborately knitted, all in one piece, with sticks ; a belt of the same material, but more
closely woven, being attached to the top to suspend them by. They afford good
examples of the mechanical ability of these Indians. The Tucúnas also possess the
art of skinning and stuffing birds, the handsome kinds of which they sell in great 281
numbers to passing travellers. 439